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WOMAN'S WORK

FOR

WOMAN.

VOLUME V.

Woman's Foreign Missionary Society of the Presbyterian Church,
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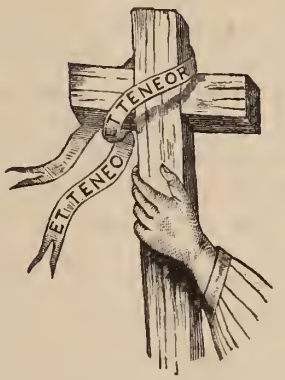
Woman's Work for Woman.



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Abroad.

CHINA.—Tungchow.

MRS. JAMES M. SHAW.

. . . YESTERDAY I was looking over an old number of *Woman's Work*, and came to a short article urging those who had taken the support of scholars in the mission schools to consider them scholarships, and saying that the missionaries strongly recommend this plan. I read the same article when it came out, and remember thinking, "It is much better to have a particular scholar, one does not care half so much to help a boy or girl of whom he knows absolutely nothing, and I think scholarships would not do at all for a substitute." Well, when I read the same thing yesterday, I was surprised to think my ideas could change so completely on the subject, for I said yes, with all my heart, to every line, and felt as if I must sit right down and write to you about it.

If you take the average scholars from a public school at home, how many would prove entertaining enough to form the subject of interesting letters to some one in China or Africa, who wanted to pay their board for the sake of having them get an education? Then, how many of the children would appreciate what was being done for them? Besides this, we must take children who have been taught that we are "foreign devils;" that we "dig out children's eyes to make opium or medicine," and a hundred other things. Their superstitions and idol worship, as well as their filth and wickedness, are only to be changed by patient work in teaching, and often years of waiting. What wonder, then, that the missionaries are heart-sick often over the very scholars that some dear home Sabbath-school or mission band has taken under its especial care, and of whom they expect glowing accounts? The missionaries must not write the things that are not encouraging, because that would make the friends at home feel that it was useless to spend their money on such a subject. Yet these same people read in their Bible, "The heart is deceitful above all things, and desperately wicked." They believe it in a vague sort of way, but do not in the least realize that that verse applies to the very scholar they are so interested in, or that several centuries of heathenism do not, in the least, help to lessen the deceit and sin in these poor heathen hearts.

. . . There are only a few feet of ground between our room and the school-room, and the rooms in which the girls live are just as near us on the other side—we have a room at the corner of the house—so that at any hour in the day or evening, except when they are reciting their lessons, we can hear part or all of them singing some of our home hymns. I expect this week to commence teaching them music, as I can do that without many Chinese words. They use our syllables do, re, mi, &c., so I shall get on nicely with the little language I can master. I am afraid you will think I have given a discouraging picture of work in the schools, but I do hope you will not think the work any the less important because success does not always come soon, for we are told to sow the seed, and there our responsibility ends, God will take care of the rest. Much that

seems to us lost seed may prove to be the most fruitful, and we have the sure promise that in due time we shall reap if we faint not. You know very well how much there is in the home work to discourage you, and how can it be better here, where we must first break down all belief in the religion of their ancestors, and then build up faith in a strange God, in the religion of the despised foreigner? It is the Lord's work and so it goes on. We are helpless without His strong arm to come in where we fail, and break down all superstition, and His Spirit to put new life into hearts dead in sin.

CHINA.—Canton.

MISS HATTIE NOYES.

. . . OUR work here never seemed more promising than now. Last Sabbath was our communion season, and eight were added to the church. There were four more applicants for baptism, who will probably be received the next time, two weeks hence. One of these who united with the church was a member of the women's school, making twenty who have been received from these schools since they were opened, nearly three years since. We feel that they have indeed been greatly blessed, far beyond what, in their commencement, I had faith to expect, for I hardly felt that we could look for the harvest so soon. Several others, in both the girls' and women's schools, have expressed their wish to apply for baptism, and we feel that some of them have given good evidence of a change of heart. I think that I shall never be so faithless again, but am learning to "attempt great things for God, and expect great things from God."

The teacher of the women's school, we hope, has become a Christian, there has certainly seemed to be a marked change in her feelings recently. We think a great deal of her. We rejoice to hear of your prayer meetings, and of your promise to pray for the girls' teacher. We will "look for the answer," and hope that it may come soon. She has lately seemed somewhat changed, and says that she wishes to become a Christian, but we fear she is not yet walking in the light. And I wish to ask that you will pray

for one of our dear girls—Acon—our very best scholar, that we had hoped to keep with us as an assistant in the school. Her friends had told us repeatedly that she might stay, but after a time we learned that she had been betrothed for years, and they had never had any intention of letting her stay with us. They are very much displeased with her because she has united with the church, and will not allow her to see, or hear from, any of her Christian friends, nor have her Christian books. It is a sad disappointment to me—I had thought so much of keeping her with me. She has been under my care for five years, and seems almost my own, different from any of the other girls, although they are all dear to me, and now all these hopes are crushed and she must go away and marry into a heathen family. I feel sure that our Saviour will watch over and care for her, for I know that she is one of His own dear lambs, but I want to ask that you will pray that she may be sustained and comforted in every trial, feel His presence ever near, and have joy and peace in believing. Her influence for good in the school has been inestimable, and I fear it will be long before any one can fill the place she leaves vacant. I cannot but think that some time in the future she will be permitted to come back to us.

CHINA.—Ningpo.

Miss M. L. Sellers.

. . . Each day as I learn more of the work, my interest increases and my heart goes out more and more in love and pity to these poor, ignorant, childlike women and girls. Yes, childlike, for they are as children, and our great work is to develop them into women—to create out of this ignorant, degraded and immoral mass of childishness, a true, noble womanhood. The men may be educated in the civilized arts and sciences, may be born anew in Jesus, but until the women are raised, and are worthy to occupy a higher place, China will not be other than the China of to-day. But by the grace of God, the patient labor and increasing prayers of Christian hearts, this work *is* being done. Slowly, slowly, each day brings sad discouragements, disappoint-

ments and heartaches, but there are few days which do not bring some gleams of sunshine, some evidence that the labor for Jesus is not in vain.

We have all been praying very earnestly for the outpouring of God's spirit upon our work here. The answer has not yet come, but we know it will come, for has He not said, "I will give Thee the heathen for Thine inheritance"? Oh, these promises, these precious promises! Never did I understand them so well before. They are priceless, priceless!

INDIA.—Mynpurie.

Miss M. H. Hardie.

. . . I have some schools in my care which I visit about five times a week, in company with Mary Jane, a native Christian, the teacher of the Christian girls' school. I had been advised not to wait until I could speak before going to the schools; so when the mission put the eleven schools in Mynpurie in charge of Mrs. Millar and myself, we made a division, she taking the women's normal school and four others, and I the remaining six. So far the arrangement has worked well, and I find it a great benefit to me in becoming familiar with the people and the language.

The Louisa Lowrie Home is a one-story flat-roofed building, made of a composition of mud, lime, &c., and almost surrounded by splendid verandahs. The windows are "all doors," partly of glass, with green venetian shutters. There are six rooms, with bath-rooms attached to the bedrooms, all large, high and airy. The parlor and dining room is in one, separated by a heavy green and red curtain. There were only a few pieces of furniture in the house, but we bought some from Mr. Wyckoff and from the Canadian ladies, and have almost all that is necessary. In the parlor we have a centre-table, with a maroon cover, two what-nots, a book case, a wicker flower stand, a round table and some chairs. After my boxes came I hung up the pictures, filled the vases with flowers, distributed my books and maps, and you cannot imagine how quickly the great room took on a home look, particularly to

me, for all my pretty little things are sweet remembrances of my friends. My own room—my sanctum—is very neat and cheerful. There is a matting on the floor, a single bed, some chairs, a lounge, a chest of drawers and a dressing-table. I manufactured this out of my small trunk, and dressed it in white; the windows are in white, too, and I have some pictures in "elephant" grass frames, in which I pride myself very much.

The compound is large and contains the mission house, in which Mr. Johnson lives, and two houses, occupied by native Christians. There is a good garden attached to Mr. Johnson's house that supplies us with all the vegetables and flowers we need. As soon as the planting season comes, I will have a little bit of Oakland represented by my flower seeds.

About a week after I came, we went to see Mula. Her home is in a very narrow street, and we enter through a sort of alley and square court. We found her sitting on the floor, reading a Hindi Bible. She seems to be an elderly woman, her hair is quite gray, though her face looks young. She wears a great many bracelets on each arm, ear-rings, and a small nose-ring, or rather a set of rings inserted in the side of her nose. She knew of my coming and was very glad to see me, and put her arms around me. I told her, through one of the ladies, all I could about you, and what an interest is taken in her. She brought out some sweetmeats and a sort of native cake, and, on a brass plate, some stewed potatoes, a little like our Irish stews. We took the cake and candy, but you may imagine my horror when she lifted a potato with her finger and thumb and offered it to me. I did not want her to feel hurt, so I made a desperate effort and swallowed it.

Mula is a very good woman and does a great deal of good. She is always at church, and is a member of Mrs. Johnson's Bible class. It is refreshing to see her good-natured face, and to hear her pleasant *salám*. She is of high caste, and when she became a Christian her friends threw her off; but she told us a few days ago, that lately her friends have begun to come to see her.

The first service in Hindustani that I attended was very interesting. The natives gave eager attention and the children were

models of good behavior. There were about fifty members, and it was a strange sight to see the people in their odd costumes; the women's, a sort of mixture of the Indian and European, their lawn skirts and the *chudder*, a piece of muslin dotted or embroidered, and wound rather gracefully around them and over the head. The men and children wore bright dresses also. That morning, as we walked over to church, one of the missionaries said to me, "Heathenism is hardly touched in India," yet when I listened to Caleb's earnest voice and heard the singing that seemed to come from the heart, and looked around on the few worshippers "clothed and in their right mind," sitting at the Saviour's feet, I could not help thinking that for this our hearts should be very glad. But as we pass the crowd, basely ignorant, heedless of the Sabbath, and so indifferent and careless, and then count the few Christians, we would despair, did we not know how each convert exercises an influence over many around him.

INDIA.—Etawah.

REV. MR. ULLMAN.

. . . ON April 24th, Miss Belz moved into her new house. The house is not yet finished, but as much as was wanted for her comfort, that is, half of the house, was so far advanced as to afford her the necessary shelter from the daily increasing heat, and she says that she feels very comfortable. She had been living in a tent, and during the hottest hours of the day she went into a house close by, built for a native Christian, but which is at present unoccupied, and thus under great discomfort, though without the least complaint, she stayed in them until the 24th of April. Any one who has been in India at that time of the year, will appreciate this.

By the end of May I hope to have the whole work done. Besides the building itself and its outhouses (kitchen, poultry house, stable, &c.), there is so much other work to be done, connected with it, as leveling the ground of the whole large premises, digging drains, filling up ditches, making roads, &c., that it is almost impossible, here in India, to say with certainty beforehand,

when a house with all its necessary outside arrangements will be finished. This uncertainty is increased by the most unreliable character of the workmen. However, I have no cause of complaint. The Lord, with whom I commenced the building, has helped me on thus far. Considering all, the work has been going on very well, and indeed every one who sees the house likes it. After all is finished, I will try to send you a picture or plan of the house.

INDIA.—Allahabad.

Miss S. C. Seward, M.D.

. . . Benares is, you know, "the sacred city of the Hindus." It is said to contain five thousand temples. I thought I had become very familiar with idolatry, but it seemed to me that I had formed but a faint conception of it before visiting Benares. The one sad, sickening thought was, What are a few missionaries in such a city? I had never seen heathenism assume such disgusting forms.

Our first visit was to the "Monkey temple." There were hundreds of monkeys, but all of one species. The monkey houses in the zoological gardens of London and Paris are rather amusing places, but these were disgusting. They clambered about all parts of the temple, ringing the bell and tossing about the offerings placed before the god. Some years since, they became so numerous and troublesome that Government issued an order for their removal to the opposite side of the river, but they have gradually made their way back, until all that part of the city is full of them.

Benares is an immensely wealthy city; there are said to be some twenty rajas there, and many who live a long way off keep up establishments there. One of the finest we saw was that of the Maharaja Scindia. Like those of many others, it is situated upon the river, and like some of them, is being gradually undermined and destroyed by the current, which in the rainy season is very strong. It is considered unlucky to repair a building thus injured, and, in consequence, the river bank is almost a continuous line of fallen or falling buildings.

The streets of Benares are very narrow, while the houses usu-

ally contain four or five stories. As no conveyance except a *palky* could pass through them, we were obliged to make our way on foot. They are clean, and most of them paved with stones. To me the most unpleasant part was the number of sacred cows that were wandering about. They seemed quite harmless creatures, but I was always glad when some one took them by the horns and held them until we had passed.

Every one familiar with Benares has heard of the sacred well. Its surroundings are anything but pure; all about were scattered flowers—offerings to the gods—and these with the mud from the streets mixed with the water from the well, made the whole place filthy in the extreme. Crowds of people were waiting their turn to obtain some of the water

Near by was a large temple; here the dirt and din was something indescribable. Holding up our skirts, we passed in and took one look at an inner temple. In one corner was a round black stone, over which several Brahmins were pouring water, while all about were quantities of flowers that had been strewn as offerings. At the entrance stood several more Brahmins who threw wreaths of white flowers over the heads of visitors, and clamored for *pice*. The ringing of bells, the shouting and screaming, the wild excited gestures of many of the people, the filth and disgusting odors,—made the whole place so horrible that we were glad to get away as soon as possible. My *pundit* has told me since that the round black stone we saw "marks the place where God once stood," when He visited the earth.

Such scenes bring vividly before us the contrasts there must be between our religion and theirs, when they come to know the difference. And yet it seems very strange that this religion, debasing and sensual as it is, is that to which they most tenaciously cling. One meets here many men of education and some degree of culture, who seem in all other respects to be rapidly becoming Anglicized, yet who keep strictly to their old faith, and give implicit obedience to all the Brahmins say.

My heart was faint and sick over all these sights, and yet here, all about us are scenes, if less disgusting, scarcely less sad. In

my walks through quiet lanes and by-paths, I often come upon some grand old tree, under which are a few rude stone carvings taken from some old temple. One finds so many of these places that I have begun to think almost every tree a shrine. And if we cannot count the temples as in Benares by thousands, still I think they must number several hundreds.

There is no part of the work that I so much enjoy as these early morning walks in quiet and secluded places. One often meets with groups of people chatting together before the business of the day has begun. Sometimes we find a little school where the children have not yet begun their lessons, and parents, teachers and children will gather around. It is very pleasant to stop and chat with such for a few moments, and one finds that they will usually listen respectfully; but alas! the danger is that they will receive it only as a "pleasant word," and forget it almost as soon as you have passed from sight. I so often feel in coming in contact with these people, oh, if we were only as religious in our faith as they are in theirs! If it permeated our entire nature, influencing every word and act, how much more we might accomplish! Sometimes when I have tried to talk with them, I have felt as though a high wall rose up before me which could not be mounted or pierced, and the thought has instinctively come up, "You can do no good by *talking* to these people, you can only pray for them." I know this is wrong, but it seems so hard sometimes under such circumstances to keep up our faith and courage.

. . . I have lately obtained a little widow who will, I trust, be of great assistance to me. She was sent here by the lady superintendent of the Normal School of the Church of England Mission at Benares. She will assist me in medical work, read to the women at the dispensary, and go to zenanas with me. So far, I am very much pleased with her; she has a fair knowledge of English, Hindustani, Hindi and Bengali, has one child, and she seems to be very earnest and conscientious, with a good deal of ability and tact. I only fear that the women may sometimes take advantage of her gentle, quiet way, to impose upon her.

The great *mela*, which occurs yearly at the junction of the

Ganges and Jumna, is just closing. Though small, compared with the numbers that on some years collect there, yet the city has been full of strangers.

I have been trying for some time to get a new building for a dispensary; the one I now use is old and much out of repair. A babu of considerable means has offered to build me one, but the difficulty has been to find a lot in a desirable location, so few people are willing to sell. I hope, however, before long to find some suitable place. Our mission own a little corner in just the right place, and I should very much like to get enough more land adjoining to put up a small building.

WISCONSIN.—Odanah.

MISS H. N. PHILLIPS.

I AM near the close of my fourth year in Odanah and have not lost my interest in this people. The more I see and know of the Indians, the more I feel the importance of earnest Christian effort in their behalf, and in reviewing the time of my sojourn in this place, I see much that is encouraging. We have had our times of trial, difficulties and discouragements, but while we remember there is a dark side, we just as fully realize that all is not dark. We see many rays of light to cheer and encourage. Many have learned to read and hear the Word with interest, and already our Father has caused the good seed to spring up and bear fruit. The progress in these few years is greater than we expected to see in so short a time. Since I came to Odanah fifty-two children, including the present pupils, have for a time found a home in our mission family, and were known as mission boarding scholars.

When our first meetings were called only six persons attended, two men and four women, and they were all that was left of the former church in Odanah. At present we have forty-seven native members and several baptized children, others are interested and will probably be admitted at our next communion. We have twenty-four male members, among them one of the chief "conjurors," and several younger men from leading heathen families.

They have thrown off the shackles of heathenism, and in the presence of their heathen parents and friends have publicly and solemnly professed their faith in God and in Christ, the only Saviour of men. They are always ready to stand up in our meetings and tell what the Lord Jesus has done for them, since they have read the Chippewa books. Almost every evening they go from house to house to read, pray and sing, and often continue until after midnight. They would sing all night if not told that "it is time to close meeting." Many times we wish that every contributor for Chippewa printing could know how much these Christian people enjoy the books in their own language, and how pleasant it is for us, who formerly saw this same band of men spending their time in card playing, with all its attendant evils. Through the influence of our pupils and native Christians we see improvement upon the whole community in our Indian village.

In our mission home, too, we are changed. There was a time when we were a large family without a shepherd. We had no pastor, no superintendent, nor married couple in the mission family, nor co-operation from the natives. Our pupils had no knowledge of our language, nor of their duties as members of a Christian family, and our every attempt to train them was closely watched and scrutinized by suspicious parents and friends. At present, all these things are changed; we are in a much improved condition. The mission is established, and the missionaries have the confidence of the natives. Rev. I. Baird and Mrs. Baird, have been here long enough to be not only interested, but well acquainted with the works and the people of their charge, and enjoy their home and work in Odanah.

Our pupils have improved; they understand our language and their various duties. Native helpers have become more efficient. The aspect of the whole work, the home, farm, and entire mission field is changed.

EXTRACTS FROM LETTERS.

Mrs. Hull, of Kolapoor, India, writes:—"I try to have some oversight of Mrs. Wilder's school of little girls which she left in

my care. I do feel interested in them, and see so much to be done for them that I sometimes come out of school oppressed with a sense of my powerlessness. The language comes very slowly. Now that I have begun to prepare for the work and have some little part in it, I feel more hopeful than at first. We have always the promises, sure and steadfast, and how thankful we should be in having some little share in bringing them to pass; even if all our efforts fail, the word of the Lord abideth forever. It will certainly be fulfilled. I know you will pray for us, that we may have grace to do our part."

We hear from Sidon, Syria:—"I know you will be grieved to learn that Naamy has consented to be married, attends the Greek church, and says she no longer wishes to return to school. This is a great trial to us all. She says that if she stands out any longer, she will have to fight against her mother and her relatives all her life, and that she does not feel equal to it. She held out three months and endured a good deal of persecution. Our day school has been improving. About five Moslem girls have been admitted quite lately. The little ones are learning to sing very well, and are improving in many ways. There are twenty Moslem girls in the school besides the other scholars."

Miss Kuhl writes from Rio Claro, Brazil:—"God has greatly honored our beloved church in sending her first to sow the seed of gospel truth in this Empire. Oh, that the church would pray earnestly with an Abrahamic faith that the kingdom of Christ might come and His will be done here! Oh, that they would pray the Lord of the harvest to send forth more laborers into His harvest! Has not Brazil an especial claim on our own more highly favored land, for the gospel? Is not Brazil her twin sister, and like her, is she not welcoming to her shores the down-trodden of all the earth? Shall they not have an open Bible and a pure gospel preached to them? From the geographical position of this country, it will certainly exert a vast influence for Christ in the southern hemisphere, when she is brought into the true light."

"And God said, Let there be light; and there was light."

At Home.

"MEMBERS IN PARTICULAR."

Now ye are the body of Christ, and *members in particular*.—1 Cor. xii. 27.

In order to accomplish any great result, there must be many workers under one controlling mind. This is as true now, in this age of gigantic achievements, as when Solomon builded the temple, and just as true in work for the Master as in that for self. If the Church would "teach all nations," she must marshal all her forces and act as a unit under her one divine Head.

In our woman's work the advantages of concerted action are already apparent. A new impulse has thereby been given to it. Those who for years had toiled and wept and prayed alone, for the conversion of the world, have felt the infusion of a new life into their service. They have been inspired by a new confidence, and the influence of their united prayer and effort, has reached to the remotest mission station. But is this because the work has become a wholesale one? Not at all; it is because each has performed her part more perfectly than before, under the stimulus of sympathy and the support of union. What we need now, and ever, is the entire consecration of *each* woman of our church to the Master; a consecration which shall lead her to lay her time, her talents and her means, with her heart, at His feet. Placing her hand in His, let her say, "Lord, lead me in Thy way; show me what Thou wilt have me to do!" and we shall have no fears for our mission work.

It is one of the blessed mysteries of our existence, that, notwithstanding all the ties that bind us to others, all the influences that sway us, and all the vicissitudes of our life, our individuality is still distinct. God sees in His children the various characteristics which make each different from any one of the others. He comprehends our particular weakness and temptations to sin, as well as the kind and degree of our suffering. He alone knows

the value of every prayer, of every effort for Him, and He loves us individually, personally, with an everlasting love. More than this, in the grand work of saving souls, He has something for each one of us to do which is exactly fitted to our strength and capacity—something without which the whole would be incomplete. And we are to do this part as if there were not another Christian in the world. How greatly has He honored us in making us thus personally responsible for *something;* some service which He has given to *us* and to no one else!

The danger attending our associated effort is our liability to lose sight of this fact, and to exchange the heart-work for mere business routine. When our efforts degenerate to this, they will receive no blessing. We must first feel, in some degree, the sweetness and power and condescension of divine love, before we can reach down into the polluted depths of heathenism and learn the worth of souls for which Christ died. Then we must have faith and strength to overcome difficulties and discouragements which will meet us in our path. We must rise above these into a purer atmosphere, and rest in the arms of infinite love, even while we labor. How can we do this, except by constant communion with Jesus?

And for our work our prayers must be *special*, and as intensely *in earnest* as if all depended upon them alone. The promise, "Ask, and ye shall receive," must be believed and acted upon, just as if Jesus were in the flesh and uttering these precious words to us now. Are there not those in our own church whom we wish to see interested in the souls of others? Do we not want more devotion, and zeal, and prayer, and money in our auxiliary? Do we not want a blessing to descend upon our missionary and her labors? Do we not want each one under her care brought to the Saviour? Do we not want "the whole wide world for Jesus?" He has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and *it shall be done unto you.*"

THE secretary of one of our auxiliaries writes: "Our church never has been in so low a condition financially, yet never has given so much to missions as it has this year."

A MISSIONARY'S GREETING.

The following paper from Miss Everett, of Syria, was read at the Woman's Missionary Meeting at Cleveland, in May last:

MRS. PRESIDENT AND LADIES:—At a time like this, when you have with you such a corps of experienced speakers, silence on my part seems golden. In view of this, as also of physical unfitness for such an effort, I had, before coming to Cleveland, declined the honor you conferred upon me in inviting me to address you; yet fear of being misunderstood in this, leads me to say a few words through another. I desire just to tell you how my heart overflows with joy, and with gratitude to God, for the privilege of being here to-day, present for the first time in a woman's missionary meeting in connection with our own Presbyterian Board. It is a rich joy to meet again, face to face, a few dear old friends after a lapse of nearly seven years, and to find them working earnestly for the cause of foreign missions, and an unspeakable pleasure to meet so many strangers who grasp me by the hand, in cordial greeting for the work's sake, for love to our blessed Master, and the souls He died to save. I could not bear to be thought indifferent to such a welcome as I have received, or to the work you are doing. I regard as one of the grandest events of the times, this glorious awakening of the women of the church to a sense of their responsibility in the work of giving the living bread to the perishing millions of their sex.

We who are privileged to labor beyond the seas, have felt the effects, and have seen the results of the noble work you were doing in other ways than in the expansion of our work by the aid of your treasury. Your sympathy, your letters, your prayers in many a weary hour, have given us a fresh impetus to work while the day lasts. They have strengthened our faith when discouragements accumulated, and have shown us the golden lining of many a cloud lowering over us. We are grateful to you, grateful to God, for all He is enabling you to do. Let nothing dampen your zeal! Press forward toward the accomplishment of still greater things! Be satisfied with nothing short of the enlistment of every sister of the Presbyterian Church of these United States in this work!

BRINGING THE TITHES.

BY MRS. H. ROSCOE EDGETT.

Surely our Father smiled upon the group
Gathered so meekly and devoutly there—
To count, with eager joy, their tiny sheaves,
And crave a blessing on their busy year.
E'en unto whitened fields, had woman prest,
And tireless, brave and purposeful, had wrought,
Till to the storehouse now she brings her tithes,—
All with her love for the dear Master fraught.

Pile the broad table with the caskets frail!
Pray with a thankful spirit as ye gaze!
Each of these offerings of a cheerful heart
Hath richness of the incense of true praise.
Pour out the little hoards with swelling hearts,
Whose pulses leap, beholding scene like this!
Count ye your treasure consecrate, and look
For your reward above!—Are ye not *His?*

A tender hush steals o'er the earnest throng;
This little coffer hath a rare perfume!
Hers—burdened with near five-score years of life,
She hallowed it with gifts so close the tomb!
She sleepeth now; yet will the sweetness stay
Of all her holy love of work for Him;
And we with reverent hand, accept the boon,
Though eyes with mists of soft regret grow dim.

'Tis written, the brief story of their work,
Recorded too their purpose to attain
To further heights of priv'leged usefulness,
Through Him whose promise cheers like summer rain
So, while one harvest field unreaped remains,
One heathen soul in darkest peril writhes,
May woman's hand unfaltering keep the task,
Hoping all blessing, bringing all the tithes.

From the report of an auxiliary: "We realize that the Lord is *now* answering the petitions presented last November, and since that time, and we give Him the glory."

GOOD NEWS OF HOME WORK.

THE Second Annual Report of the California Branch has been printed, and so widely circulated, as to reach this side of the continent. They have now 11 *working* societies; 109 bands; 18 life members; more than 1200 members, women and children, with 66 subscribers for *Woman's Work*.

The principal work of the year was the establishment of a Home for Chinese women and girls, of which the Secretary reports:—"The 'three-fold' character of the Home intimated a year ago, has been carried out to some extent. Our missionary has had a home; the refugees from a slavery worse than death, have found shelter and protection, while a normal school for the training of Bible women, has been sustained on a small scale."

The mother's meetings have received much encouragement from the ladies of the Society in San Francisco, and in other places. The visiting from house to house in Chinese families, has also had a prominent place in the work of the Branch.

Presbyterial Societies have been reported in the Presbyteries of Erie and Shenango, also new auxiliaries under the prosperous Society in the Presbytery of Zanesville. We are glad that so many Presbyteries are taking up the work thus systematically and thoroughly.

We have received a very pleasant account of the anniversary of the Auxiliary Society at Saltsburg, Pa., from a member of that organization, and rejoice with them in the success attending their efforts.

A LEAFLET FOR THE BANDS.

WE have prepared a little leaflet for our younger helpers, entitled "The Arab Woman." If the president or secretary of any band desiring it, will send us the number of members in the band, and the amount required for postage, we will furnish copies gratis for each member. Apply to Miss J. C. Thompson, 1334 Chestnut Street, Philadelphia.

A GOOD RESULT.

In one of our Presbyterial Society reports for the last year, mention is made of something like discouragement on the part of the few earnest workers, because of the want of general interest in the cause among the women of the churches. An appeal is made as to what shall be done to arouse these slumbering consciences. Then comes the statement that a good result followed in one society from the establishment of a *weekly prayer meeting*.

Suppose such a prayer meeting had been held regularly in every society connected with that Presbyterial organization, with two or three women perhaps meeting in one place, half a dozen in another, ten in another, and so on. What would have become of the discouragement then? Would the slumberers have gone through the year in comfortable repose?

Ah, "a good result!" When did a good result ever fail to follow the use of such means? Reader, is your society or band growing a little faint hearted, and are there some around you who should be wide awake and active, but who are dozing away their lives in quiet indifference instead? Try the remedy that this society tried. Try it faithfully, and see if the good result will not follow.

One who has proved the power of prayer writes: "How can we hear the cry that comes to us from our neighbors Mexico and Brazil, from Persia—yes, from *the world of heathendom*, and send no responsive help! May He awaken every faculty of every Christian woman in our land, and lay upon us the constraining power of His own Spirit! Let us *pray* the world to Jesus!"

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Zanesville, Ohio, 2d Church.
Clark Ch., Coshoeton Co., Ohio.
Keene Ch., Coshoeton Co., Ohio.
Linton Ch., Plainfield, Ohio.
Evans Creek Ch., Bakersville, Ohio.
Lower Buffalo Church, Independenee, Pa.
New Alexandria, Pa.
New Salem Ch., Westmoreland, Pa.
Sinking Valley Church, Pa.
Pine Grove, Pa.
Franklin, Pa.
Northfield, Ohio.
West Nottingham, Cecil Co., Md.
Nottingham, Ohio.
Centre Unity, O.

BANDS.

Golden Seal Band, Clinton, N. J.
Our Miss. Band, Newark, Ohio.
Lift a Little Band, Newark, Ohio.
Little Givers, 2d Ch., Zanesville, Ohio.
Star of Hope, Urieksville, Ohio.
Mission Band, Bloomsburg, Pa.
Mission Band, Park Ch., Newark, N. J.
Little Missionaries, 1st Ch., Cleveland, Ohio.
Helping Hands, 1st Church, Cleveland, Ohio.

NEW LIFE MEMBERS.

Chestnut, Miss Fannie
Dinsmore, Mrs. Margaret
Elmer, Dr. William
Fithian, Miss Sallie
Flowers, Miss Nettie
Hawn, Rev. A. D.
Harris, Mrs. Thomas
Hewett, Mrs.
Marple, Miss Hattie
Oliver, Mrs. Robert
Pettibone, Mrs. Mary
Robeson, Mrs. A. L.
Sheppard, Miss Sarah
Stuart, Miss Imogene
Stuart, Miss Lennie
Truair, Miss Carrie
Tully, Mrs. David
Wilds, Mrs. C. K.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from June 1, 1875.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Central Ch. Baltimore, Tabor Band, sup. Stuti, $25; 2d Ch. Baltimore, Workers for Jesus, work under Mrs. Fitch, $37; Ellicott City Aux., work under Mrs. Nevius, $71; Emmittsburg Aux., of which $30 for scholarship Kolapoor, $35 50, . . .	$168 50
BLAIRSVILLE.—New Alexandria Aux., ...	22 33
BUTLER.—Martinsburg Aux., Work in Persia, . . .	18 00
CARLISLE.—Gettysburg, Master's Helping Band, sup. Miriam Aid, . . .	46 00
CHESTER.—Great Valley S.S., for Miss McFarren's school, Bogota, ...	50 00
CINCINNATI.—Cincinnati Central Ch. Aux., sup. Mrs. Mateer, $300; Cincinnati, Mt. Auburn Aux., sup. Mrs. Mateer, $112 50; Glendale Miss. Band, sup. Louisa Andrews, $30, .	442 50
CLARION.—Rockland Aux., .	$8 00
CLEVELAND.—Solon Aux., .	5 85
COLUMBUS.—Columbus 2d Ch., Myrtle Band and Little Flock, for New Canton School Building, $10; "A Missionary Mite Box," for New Canton School Building, $5, ...	15 00
ELIZABETH.—Clinton, Golden Seal Band, $1; Elizabeth Aux., sup. Mrs. Hutchinson, $83 49; Westminster Band, sup. Mrs. Tam Ching, $40 51; Willing Workers 3d Ch., sup. scholarship in Mrs. Carrothers' school, $50; Perth Amboy, Harriet Newell Band, sup. Clara, $30, ...	205 00
ERIE.—Franklin Aux., sup. schools Shanghai, . . .	70 00
HOLSTON.—Jonesboro' Aux., .	25 00
HUNTINGDON.—Friends in West Kishacoquillas through Milroy Aux., for Miss Harshberger's outfit, . . .	40 00

KITTANNING.—Appleby Manor Aux., bal. for school at Saharunpur, $13; Slate Lick Aux., for Miss McFarren's work, Bogota, $25, $38 00

LACKAWANNA.—Pittston, Y. L. Miss. Circle, sup. scholarship Beirût, . . . 72 00

LEHIGH.—Mauch Chunk S.S., sup. Tofa Adams, . . 30 00

MAHONING.—Homeworth Aux. sup. Mrs. Weaver, . . 20 00

NEW BRUNSWICK. — Copper Hill Aux., for Rio Claro Building, $60; Trenton 1st Ch., sup. Mrs. Hepburn, $225, ... 285 00

NORTH RIVER.—Poughkeepsie Aux., Mrs. M. S. Wood, $40, and Mrs. Isaac Brayton, $25, for two scholarships Gaboon, . . . 65 00

OTSEGO.—North Guilford Aux. 7 00

PITTSBURGH. — East Liberty Aux., sup. Mrs. Barker, $116; Buds of Promise, $100, ... 216 00

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, sup. two Bible Readers, Mynpuric, $25; Walnut St. Aux., sup. Miss Jackson, $100, . 125 00

PHILADELPHIA CENTRAL.—Green Hill Aux., sup. Miss Lydia Walker, . . . 113 00

PHILADELPHIA NORTH.—Germantown, 1st Ch. Aux., sup. Miss Gamble, . . 150 00

ROCHESTER.—Sweden Aux., add. sup. scholarship, Ningpo, $5; Livonia Aux., work under Miss Sellers, $10, . 15 00

SHENANGO.—Clarksville Aux., sup. school, Lahore, $25 50; Slippery Rock Aux., for school building, Petchaburi, $5, ... 30 50

SYRACUSE.—Oswego, 1st Ch. Aux., for work under Mrs. Eddy, *special*, $72; for Canton Building, $10, . . 82 00

WASHINGTON. — Cross Creek Aux., sup. Mrs. Easton, $50; Washington, 1st Ch. Aux., sup. Mrs. Easton, $32; Washington, 1st Ch. S. S., Try Band, for Miss Downing's work, $28 82; Persian Band, sup. Mrs. Easton, $28; Harvest Band, sup. three scholarships, Mynpuric, $19 25 ($77 07), $158 07

WEST JERSEY.—Salem, Benita Miss. Circle, for Missions in Africa, ... 6 00

WESTMINSTER.—Lancaster Aux., sup. Mrs. Fung, Nat. Teacher, Canton, . . 30 00

ZANESVILLE.—Newark Aux., $150; Our Mission Band, $10; Zanesville, 2d Ch. Aux., sup. Mrs. Crosette, $75; Zanesville, 1st and Putnam Aux., sup. Mrs. Crosette, $77 66, . . 312 66

MISCELLANEOUS.—"A. Y.," Annandale, Pa., $1; Mrs. Alonzo Banks, Millport, N. Y., to educate a heathen child, $25; "A Subscriber to *Woman's Work*," Norristown, Pa., for New Canton Building, $5; Fair held by Miss Tatem's school, Phila., for work under Mrs. Alexander, *special*, $96; Mrs. M. J. Byers, Colusa, Cal., $5; Premium on gold sold, 80 cts.; "C. A. C.," East Orange. N. J., $1; Little Gleaners, Ivy Hall, Bridgeton, N. J., for scholarship, Oroomiah Seminary, $31; Y. L. Miss. Circle, Oberlin College, Ohio, $8 60; Mrs. A. F. Johnston, Oberlin, $5; Mrs. Dea. White, Oberlin, $5; Miss M. S. Patterson, $2 ($20 60), for Rio Claro Building, ... 185 40

Total Receipts, June, 1875, $3,056 81

The Willing Workers of Newark, Ohio, have sent a box of rewards to Oroomiah Seminary, valued at $25.

The $50 acknowledged in the June number of *Woman's Work*, from Chambersburg Central Ch., should have been for school at Petchaburi, Siam.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street.

PHILADELPHIA, July 1, 1875.

Our Little Workers.

A LITTLE TEA PARTY IN JAPAN.

Here are three Japanese ladies having a nice time together over their tea. Their table is a very lowly one, and they sit upon the floor, but they are used to this mode of doing and would think our chairs and tables very high. They have nice little cups and saucers you will notice, and a little tea-pot on a tray beside one of the ladies. They have a little article near them for the purpose of keeping it warm. This is placed in a sort of box which has drawers below, and which seems to serve for stove, table and closet. These people are very fond of tea, and often have it served in this way between their regular meals. They use neither cream nor sugar in it as we do, considering it better to be clear. The tea grows in their own country and they send some of it to us. They know just when to pick the tender leaves, and just how long to let it dry before it is ready for use. They know a great many things, these Japanese; they are very neat in their habits too, and very polite in their intercourse with others. We would like them very much if we were to be with them. But with all their knowledge they

are ignorant of the true God, and the way to be saved. This is why ladies and gentlemen have gone to teach them, and why the children are helping to send the Bible to them.

A SUNDAY-SCHOOL IN INDIA.

By Mrs. S. J. Millar.

Shall I tell you about our Sunday-school here in Mynpurie? Well, dear Mrs. Johnson, who has just returned here from the home land, has a Bible class for the women. Miss Hardie, with Mary Jane's assistance, has the infant class. Many of them are tiny little things, and they can only remember one verse, but this they repeat very nicely—the larger ones learn three.

I have left my own class to the last, although of course to me it is the most important of all. I have six large girls, their ages ranging from thirteen to eighteen, one of them is blind Emeline, of whom no doubt you have heard. Poor thing! her personal appearance is not at all prepossessing, as one of her eyes protrudes considerably, and she is very badly marked from small pox, but I wish I could tell you what a happy, cheerful Christian she is. I am sure she is very beautiful and lovely as the angels see her—she sings very sweetly, and is very useful in many ways.

About a month ago we reorganized our Sunday-school, and my class commenced at the 18th verse of the 1st chapter of Matthew. They commit to memory ten verses, one hymn and six questions of catechism, and we then ask questions upon the lesson generally, but especially the ten verses committed. Now, as you are such dear friends, I will tell you a secret, and the secret is this: I have to be very careful not to ask any question that will involve me too deeply in Hindustani, and you will agree with me that it is often easier to ask a question than to answer and also add an explanation.

Often when I am on my way to the schools during the week, I take the Hindustani Testament with me, and while the noisy old *gári* is rattling along, I am thinking up questions and answers. You will be glad to hear that my girls are quite "well up" in the

Book of books, which is a decided convenience as well as a pleasure to me. I brought several sheets of Bible verses out with me, and Miss Hardie and I give one each Sunday, and the young folks prize them very highly. Of course they are in English, but I help them find the same in the Hindustani Testament, and they also commit to memory said verse.

Lisba has sent me a letter for the Cunningham Band, which I have translated for you, as I fear you may not understand the original. She is very thankful and much delighted with the present you sent her. Lisba is a very pretty girl, about fourteen years of age, and is bright and intelligent.

TRANSLATION OF LISBA'S LETTER.

MY DEAR FRIENDS:—After paying your honors my respects, please forgive my impudence for writing you this letter. Your honors will know that those things which you sent me, poor girl, have been received, after which I was much rejoiced. I send to your honors a great many thanks for the manner in which you have loved me. May the Holy God give to you people great blessings, and besides this, may you ever remain at rest and ease! My daily prayer in truth for you is, that as you have loved me as God has commanded; but oh, my beloved! I am not worthy, nevertheless, thousands of thanks to God who has given you this great love! God grant that the hearts of our Hindustani people may likewise be filled with such love!

O beloved! the Bible, that is to say, God's holy Book, in it I am reading, and also in other books. My teacher is good, and she is always kind to us, and always teaching us good and true words, and our faith also is in the Lord Jesus Christ who is our Saviour.

I to you people, by reason of command, will send my likeness as soon as it is ready, but I remain in the hope of seeing you.

Now, to both large and small, may my saláms arrive.

I am, to you people, your beloved

LISBA.

W. P. B. M.

Northwestern Department.

MEXICO.

MRS. HUTCHINSON.

. . . Mr. Hutchinson returned upon the first steamer sailing after he reached New York. He was strongly urged to remain longer, but was anxious to come home, and felt that he might do more service here in arranging some matters which had arisen, than in prolonging his stay in the United States. The work during his absence had gone on very smoothly, as our principal native pastor, who has charge of our city church, was very faithful. He labored to the utmost of his strength, that everything should be in as good condition, at least, as when Mr. Hutchinson left. We felt that locally the work received a check in Acapulco, but we doubt if it will impede the progress of the work elsewhere.

The pastor elect of Acapulco was just before the massacre elected to the State Legislature, and having recovered from his wounds has now taken his seat, and has been honored by being chosen President. He commenced his labors for the truth as soon as he could, opened worship, but as soon as he was found to be gaining hold of the people, he received an order written by the governor, we suppose from the way he worded it, forbidding especially the students of a college over whom he was gaining much influence, to *visit him*. Whether this order extended to more than the students, over whom he might have a species of control, or was more arbitrary and referred to the people generally, we do not yet know. But it shows that when this governor went down to inquire into the Acapulco murders, and found no one in fault, it was because he did not wish it. Yet this Senor Dias has been re-animated by constant letters and remembrances

from these same students, and he says a fire has been kindled which cannot be quenched. We hope from his high position as President of the Legislature he may be able to acquire also influence over his fellow-congressmen, and so spread the gospel over all the State of Guerrero. He says even now that not a day passes, without from one to six asking Bibles or tracts of him, from all parts of the country round. From one of the villages where an Indian came to whom he had given some reading, he learned that they all believed and were so told by the priest, such lies upon lies concerning Protestant worship as to make one wonder how the wildest imagination could have invented them.

. . . I have just left my letter to get some cards, the lingering remains of the famous Aztec feather work. They still make landscapes all in feathers, but these are now scarce and done by a few. . . . I was amused the other day by a friend's relating the butter making of some parts of the country. They take the milk ready to churn, put it in cans, then selecting the donkey which shakes most in his trot, place it on his back, and off he starts from the farm; when he reaches the city the butter has come, and it is sold as such. Thus the shakiest donkey has the honor of being the butter maker, while the quiet brother by his side must be content by simply carrying the milk. . . .

AFRICA.

Mrs. De Heer.

Elongo Station, Corisco Island, April 8, 1875.

. . . Katie has been supported by a band in Towanda, Pa., until recently. She was removed from us, though but a child, to fulfil a contract of marriage with an old polygamist to whom she had been sold when an infant by her parents. The man had already many wives, but as each addition elevated him in the social scale, he could not consent to part with Katie. Having been with us some time, she has become educated and learned a "better way." We hope the time is not far distant when the

women here will learn to assert their womanhood, and no longer submit to be chattels, bought and sold at pleasure to satisfy the pride or cupidity of that class who claim authority over them. As one of them quaintly remarked, "We are bought with iron bars," (a standard article of traffic here,) "and it is fitting, for we are also ruled with iron."

Julia is not supported by any society; would you like to take her and give her to some church? It will be our pleasure to endeavor to correspond with them concerning her. Another, Maputc, is the child of one of our oldest Christians, who is now on his death-bed, calm, resigned, and anxious to go—a rare thing among the heathen, who have such a superstitious fear of death, or anything connected with it. Maputc is intelligent, very full of fun and frolic, and we trust will repay the effort of any one who will undertake her support.

Baby, who was very small when we took her, is fast losing all claim to her name; so it would be no bad thing did some society choose to re-name her, to which we would add the privilege of supporting her under the new name which we trust she would honor. . . .

One of the missionary ladies who has just entered upon her labors in India, writes: "I am beginning to realize that there must be a great charm in the work after we rightly understand it, and are fitted for it; and I begin to see how natural it may be to have a desire to give a life to the work. With our people, a person may be converted, and we may know it only by their profession, but here the whole life shows it; the change is physical as well as spiritual."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth."

Home Work.

PRACTICAL HINTS FROM INDIA.

"Perhaps we beg too much. Dr. W. says there is such a thing as pious selfishness, that we often cry to God, 'Give, give!' when we ought to be giving thanks for what we already have, that this is true of individuals, churches, and countries, and that a thankful Christian will be more rich than one who only begs. Perhaps if *Woman's Work* would tell us of those who give of their deep poverty on the other side of the water, it would do more good than to speak constantly of the need of this part of God's field. The Bible speaks of self-denial as well as of need."

"Many of the English officers take pictures for their own amusement. The expense of photographic apparatus cannot be very considerable. If a missionary, in time of leisure, had the wherewith, he could picture some of his work more clearly to you who wish to see what your workmen are doing, than he can by means of writing only. Perhaps this thought may be taken up by some one you may yet send out."

We thank our friend in India for the above hint concerning self-sacrifice. We must not forget that our Magazine has many readers in far-off lands, and that a stimulating word to them may accomplish as much, perhaps more, than that which is intended for those nearer home. A case in point touching this matter of "giving up" came very recently to our notice. An earnest worker, and efficient officer of one of our suburban auxiliaries, was asked if she would not attend the monthly missionary prayer meeting lately organized by our Board at 48 McCormick Block. After a moment's hesitation she replied, "No, I must not go; it would be a great pleasure to me, but the money I should spend for car fare" (80 cents) "would be so much from my gifts to the Lord, and *I cannot afford it.* The only way I can help support our missionary is by denying self, and looking after the little expenses." This from one always willing to bear her part, ought to have its effect.

PERSONAL RESPONSIBILITY.

We have only space for the following extracts from the excellent paper read by Mrs. J. W. Sanderson, of Janesville, Wis., at our Annual Meeting in Milwaukee:

To-day Christ is saying to every Christian *woman*, "Go *ye* into all the world!" Go, if not in actual presence, by your heart and by your means!

As a general thing women are so occupied with little things, household cares or worldly worries, that they really believe themselves incapable of doing anything outside the round of daily duties. . . .

There is a prevailing idea that we are all creatures of God, and that in His own good time and perfect way He will reach and minister to all. Oh, when will you know and acknowledge that this end is not to be attained by any miracle, or by man alone, but that you also are a part of the means by which His gospel is to be spread and His kingdom to rule over all the earth! You call yourselves Christians, Christ-followers, Christ-like! Think of it, do you ever reflect what fulness of meaning the words hold? To believe in God is to love Him; to love Him is to serve Him; and to serve Him is to give to Him self, time, mind and money, and "this is your reasonable service." . . .

Women, it is time you faced facts; not with fretful nor reluctant nor languid glance, but with all your powers on the alert and wakened to a sense of danger. Christ needs your help and looks to you for it, and His call is personal. Is it charity He asks, or rather some slight payment of the debt you owe, to Him who died for you, lives for you, blesses you continually? You are favored amongst His people; you have been given enough and to spare. Why? because of your deserts? Think! your lives are fairly crowded with blessings; have you any lack, spiritual or social? But there are others who with barely enough of necessaries to keep body and soul together, have not one crumb of the bread of life: creatures made after the image of God, who are utterly ignorant that there is a God; but who worship something, anything, because of the instinct of worship divinely planted in their

hearts. Women, have you aught to do with them? Christ died for all, and by your help these ignorant and degraded ones are to hear the blessed truth, and by God's grace rejoiec and be elevated by means of it.

Are you responsible only unto yourselves that such truths are so seldom and so earelessly taken into eonsideration? What fatal eoldness is this that holds you? or are your privileges given only that you may take out of life whatever of pleasure you ean get, and leave your neighbor to do the same? Is God moeked? By not obeying His commands, you are breaking them; by doing nothing you are *hindering*. Whether you will or not, God has made you stewards, and eaeh one has her work to do for Him. Is there one who would not be eagerly ready to step forth and receive her reward? then why not as willing to work for it? Be assured no one else ean earn it for you.

We have met together in the eause of Christ, whieh is the eause of humanity. Met together to strengthen the foundation for the aeeomplishment of a great work; a work that ean be easily and satisfaetorily done, if eaeh will take her share and do her part; but whieh will never be aeeomplished, if each eonsiders it her duty to *theorize*, and some one else's duty to *do*.

Christ has gone into His own glorious eountry, but with eaeh of you has he left at least one talent, that by *using*, you are to add unto. See to it, that you do not wrap it iu a uapkin and lay it aside until the Master's eoming, but you ean do worse, you may pervert its use. *To spend all on self, is to come when called with absolutely empty hands.*

"IN THE MORNING SOW THY SEED."

"In the morning sow thy seed, and in the evening withhold not thine hand."

What though an immediate and a plentiful return does not seem to reward eaeh aet of faith? It is ours to follow the direet command of the "Lord of the harvest," and He will eare for the results. Did not He know wheu He inelined his faithful servants to erect that mission school building in Canton, and to labor

there with hope and trust, that, just as they were beginning to see the precious seed taking root in those heathen hearts, and to rejoice in the prospect of much good to be accomplished in time to come, the fiery element would crush their hopes in a moment, and that, too, at a time when an exhausted treasury called for "retrenchment" instead of enlargement?

Did not He know when this or that one was suddenly snatched away from her post by death, or felt forced by failing health—just as she had conquered that discouraging language, and was becoming fitted for greater efficiency in her work—to "abandon her field without a prospect of return?" Is not the silver and the gold all His still? and are not "all hearts in His hand?" Why are we faithless? Why should we hang our heads, or fold our hands in discouragement? He does but try our faith and love and zeal. That school-house will be built again. More laborers will take the places made vacant. They are already offering themselves. "God's ways are above our ways."

Let us learn a lesson from the husbandman. When after he has "sowed in hope," and in what seems to him the proper season, the frosts and storms come and destroy the precious seed—does he not hasten to plant again, even though it requires all the faith and courage he can command, and in some cases seems to even take the bread from his children's mouths to furnish the seed for the second sowing? And if the grasshoppers come, and one year's crops are ruthlessly laid waste, does he not struggle on as best he may, and when another spring-time comes—perhaps with fear and trembling, but still with trustful hope—cast from him into the prepared ground that precious seed that he cannot well spare from present necessities? Oh, why are we fearful and faint-hearted? God reigns, and the work is His! What a blessing that He allows us to be co-laborers with Him at all! Let us "go forward," not in our own strength or guided by our own wisdom, but at his gracious command, remembering that

> "He sends us—not to gather spoils,
> But to labor patiently."

J. G. J.

"LET US NOT BE WEARY IN WELL DOING."

FAINT

Faint not, Christian toiler,
Though thy work demand
Years of thought and labor
Both of brain and hand.

NOT;

Though thou fail in doing
Much thy heart hath planned,
Be thou not discouraged,
Honest work SHALL STAND.

NEITHER

Naught can be called failure,
If it serve to show
In thy future essays
What is best to do.

GROW

If within thy keeping
God hath placed a trust,
Guard it—if a talent,
Keep it free from rust!

WEARY;

Use it fully, freely;
Soon it will increase;
If it be of influence
Shall it never cease.

FOR

In thine hours of sadness,
(Such will come to all,)
When thy doubts group thickly,
Wrap thee, like a pall,

CHRISTIAN

Think not—"It is nothing
What *I* do or say,"—
Vision will be clearer
On the Judgment Day.

RESPONSIBILITY

In yon stretch of water
Cast a tiny stone;
See, the myriad circles
Form, not one alone!

AND

Have the rings grown smaller
On the surface bright,
Of the mobile water
As they dance in light?

CHRISTIAN

Nay, they circle wider
Till the shore they reach;
Only break their contour
When they gain the beach.

INFLUENCE

Thus, upon life's ocean
Like the stone thou'rt cast;
All thy words and actions
Long as time shall last.

SHALL

Christian! shall the circles
Of thine influence be
Rounds of light and beauty,
Forms of symmetry?

NEVER

Shall they catch their radiance?
Shall their tintings grow,
From the Throne's white gleaming,
And its crowning bow?

CEASE

Shall they touch with blessing,
As they circle wide,
Wrecked and shattered vessels,
Stranded on Life's tide?

UNTIL

Shall they carry onward
Beams of gospel light?
Pierce the shrouding darkness
E'en of pagan night?

TIME

Grant it, Great Jehovah!
Till the whole world be
Filled with light and gladness—
Consecrate to Thee.

IS

Faint not, then, oh, toiler!
Make thy circles wide,
Fear not they shall vanish
'Neath sin's sweeping tide.

MERGED

Faint not, nor grow weary,
Trust His faithful word.
All thy prayers and longings
God hath surely heard.

IN

Never shall the circle
Of thine influence cease,
Till Time's last wave dieth
On the shore of peace.

ETERNITY.

ROCHESTER, MINNESOTA. L. L. NEWELL.

LETTER FROM SERRA.

OROOMIAH FEMALE SEMINARY, Jan. 19, 1875.

MY HONORED SISTERS: I give peace and love to yourself and friends, by faith and not by sight. I desire to see your sweet forms and listen to your conversation. But praised be our Father in Heaven that He has opened such a road that in spirit we may kiss each other with a holy kiss.

Thank you for remembering one so unworthy as me. Now I, with my sister scholars, are growing up by the power of grace into the civilization and knowledge of America. I cannot forget how you are urged on in your spiritual and temporal duties by the spirit of love, not wearying towards us. We are drinking from the streams of your pleasantness, which are gladdening our nation. We have much to encourage us in our school this winter.

Do you wish to rejoice, dear sisters, in the work among the Mohammedans in Persia? A man and his wife from that people were baptized in my father's house these days. They appear like true believers. There is hope that the gospel is taking effect. A new age is now before our eyes. It is our duty to seek help before the throne of grace, by earnest prayer and faith, both you and us, till our eyes see and our ears hear, the world has become the kingdom of our Lord. Remain in peace!

From your unworthy Serra, daughter of Priest Moshee of Churagoosha.

RAYS OF LIGHT FOR THE YOUNGER ONES.

MY DEAR GEORGIE: I remember you well—your gentle ways, your large brown eyes. I have always remembered the way you used to say your little prayer at night. I love to remember those sweet things about little children—peculiar to each child—which live with them always, though terribly smothered and hidden sometimes. Shall I tell you about my little Hindustani boy? I want to tell you, because he is sweet and gentle, too. I think he may be four years old, though I do not know surely. I have had him more than one year and a half. . . . I am thankful that

since the Lord intended to send me a little boy, that he sent just such a sweet-spirited one. . . . Eddie has a little black, shaggy dog that helps our watchman take care of us at night. We could not lie down at night without fear of robbers, were it not for our watchman.

Of all the Indian birds I love the sparrow and the dove the best. They are spoken of so beautifully in the Bible. The sparrows fly all through our house every day. Georgie, I hope you love to read the Bible. If you are permitted to come to Asia, you will love the Bible still more. You know how tender and kind the Saviour was to the poor and distressed, and you love Him; but when you have seen the blind and lame and leprous of India, I think you will love the Saviour more. We went out twenty-six miles on an elephant, in January, to visit some of the villages where never before the gospel had been preached. Near one of the villages there was a little lake, and every night at about sunset very many peacocks came to this lake for water before perching high up in the banyan trees on the banks. Underneath these trees were idols which the people worshipped. The peacock is a sacred bird to this people; so they never kill it. But our native Christian catechist shot two for us, which we found nearly as good as roast turkey. We first asked the people if they would feel hurt if we should kill the birds. . . .

REPORTS OF AUXILIARIES.

The following were too late for the Annual Report:

MANKATO, MINN.

Organized April, 1873. Secretary, Mrs. Sarah M. McGraw. Number of members, 48. April 26th, 1875, we had a public anniversary meeting in the Presbyterian Church, at which an essay was read, and officers' reports given. The Treasurer said that at the opening of the current year, there was a debt of $20, which was soon cancelled, and $87 87 raised for Miss Downing, besides $25 34 by private contribution.

The subject of foreign missions was spread out before us by our

President, Mrs. George Ray. She spoke of the condition of the heathen; the changes taking place among them; of missionaries and their trials; woman's work for them; and the origin of zenana work, obstacles and success; closing with items of much interest from China.

"SUNBEAMS," MILFORD, MICHIGAN.

We have received into the treasury, $7 50, which is to go to help support Mrs. Thomson's school at Zacatecas, Mexico. . . .

Let us feel encouraged that we have accomplished more than in the preceding year Let us resolve to try and become more and more like our beautiful name, and earnestly endeavor to send at least *one* ray of the blessed light of Jesus' love to those to whom all is now darkness.

EMMA LINSLEY, *Secretary.*

ONE who is laboring and praying for the success of our work, writes:

"We will need the coming year all the faith and courage to be secured by a *united* effort for this cause, and above all, we *must have* the baptism of the Holy Spirit upon our home work,—our auxiliaries and bands and circles. This is the one thing needful. The external organization will take on beauty and symmetry and strength, if God only will work *in us* both to will and to do of His holy pleasure."

NEW AUXILIARIES.

Camp Point, Ill.
Bement, Ill., Earnest Workers.
Effingham, Ill.
Ellington, Ill.
Owatonna, Minn.
Lima, Wis.
Milwaukee, Wis., "First Wisconsin Volunteers," Calvary Ch. Band.
Waukesha, Wis.
Hopkinton, Iowa, Peace Makers.

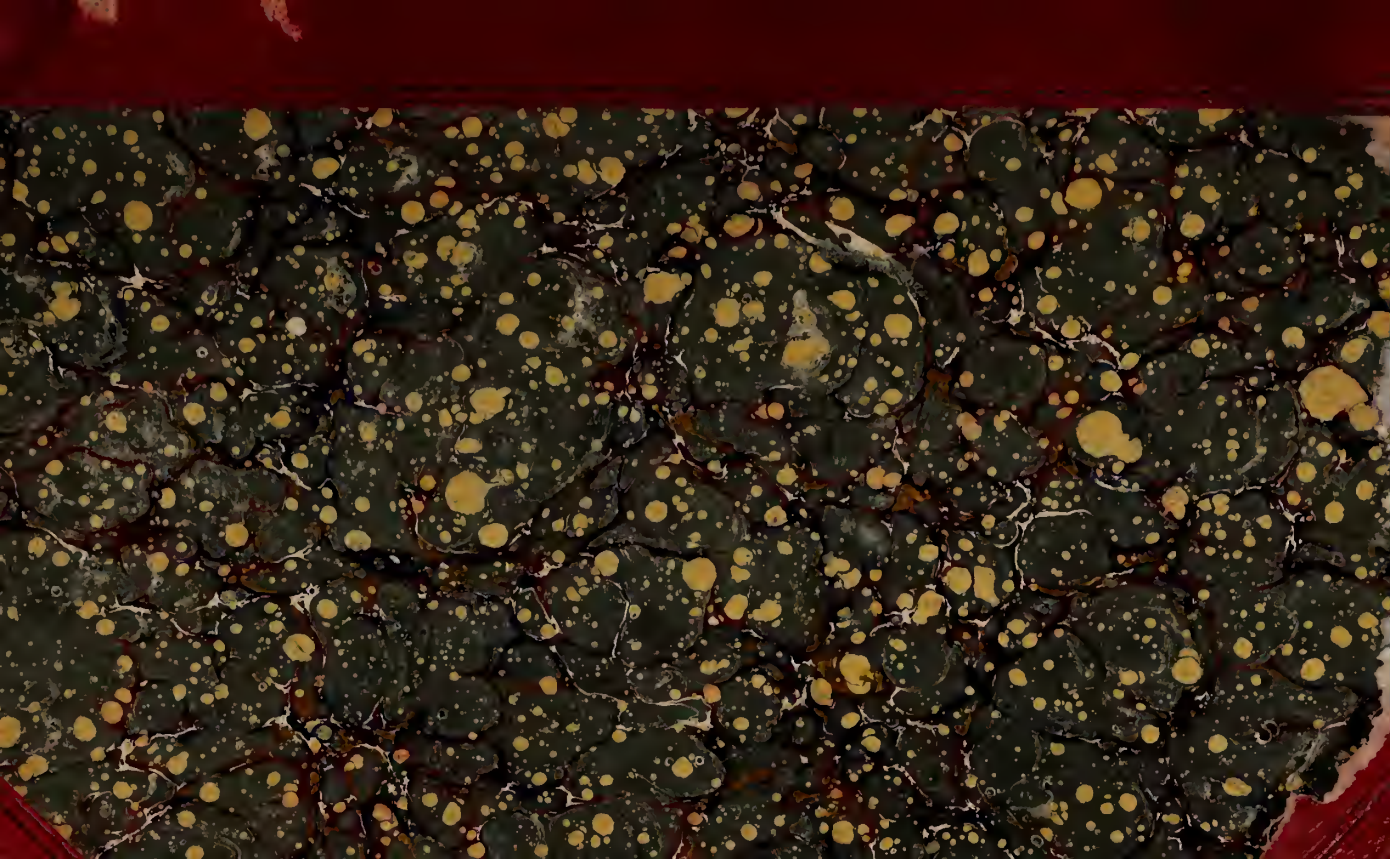
NEW LIFE MEMBERS.

Mrs. M. A. Parker.
Mrs. Amanda Baker.
Miss Maria E. Wells.
Miss Maggie Peters.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for June, 1875.

Milford, Mich., W. M. Societies,	$25 00
Redwood Falls, Minn.,	9 35
Mt. Clemens, Mich., for Persia,	30 00
Rockford, Ill., Earnest Workers, for Zacatecas, Mexico, $10; Woman's Miss. Soc. of Westminster Ch., $3,	13 00
El Paso, Ill., sup. of Ysong Sha in Miss Downing's school, China,	11 50
Milwaukee, Wis., Immanuel Ch. S. S., for education of child in China,	35 10
Kalamazoo, Mich, Miss B. Hagenbach, for Persia,	10 00
Lansing, Iowa, W. M. S.,	6 10
Princeton, Ill., W. M. S.,	25 00
Hopewell, Ind.,	17 00
Chicago, 1st Pres. Ch. sup. of Miss Morrison, $75 85; Wrights Grove, W. M. S., $50,	125 85
Beloit, Wis., an Invalid's Thank-offering,	5 00
Detroit, Mich., Rhea Mission Band of Fort St. Pres. Ch.,	10 00
Minneapolis, Minn., Westminster Miss. Workers, sup. of Rev. W. O. Rogers, Flandrean, D. T., $25; Zenana Workers, $23 50; Seek and Save Band, for Persia, $16 50; Zenana Workers and Seek and Save Band of Westminster S. S., for Miss Henrietta Morrison, Ambala, India, $50; Westminster Mission Workers, for Persia, $25,	140 00
Delafield, Wis., Miss. Band,	2 50
Grand Rapids, Mich., Jessup Miss. Band,	15 00
Frankfort, Ind.,	$63 20
Champaign, Ill., sup. of school in Brazil, S. A., $8 03; two new teachers in Rio Claro, Brazil, $24 59,	32 62
Madison, Wis., Aux. Soc., for School at Kolapoor, India,	50 00
Lake Forest, Ill., Young Ladies' Miss. Soc., sup. of a child with Mrs. De Heer, Africa,	25 00
Joliet, Ill., Central Pres. Ch.,	63 86
Cedar Rapid, Iowa, sup. Miss Pratt, India,	50 00
Des Moines, Iowa, Central Ch., $17; W. I. Gill Miss. Band, $5; W. M. S. of 1st Ch., $35; Rhea Miss. Band, $15, for Miss Dougherty's salary,	72 00
Stony Creek, Mich., W. M. S.,	10 00
Bement, Ill., W. M. Soc.,	14 85
Fulton, Ill., W. M. Soc.,	25 00
Rev. G. W. Coan,	6 00
Waterloo, Iowa, for Miss Pratt's salary,	22 55
Ann Arbor, Mich., Mrs. S. Matthews,	15 00
Ypsilanti, Mich., to constitute Don A. Matthews a life member of Foreign Mission Soc.,	10 00
Fulton, Ill., First contribution of W. M. Soc., by Miss Amanda Baker,	25 00
Leaflets for June,	9 85
Total,	$975 33
Aggregate receipts for April and May,	2935 70
	3911 03

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, July 1, 1875.

The Young Ladies' Band, Blissfield, Mich., should have been credited with $25, instead of $23, in the July No. of *Woman's Work*.